

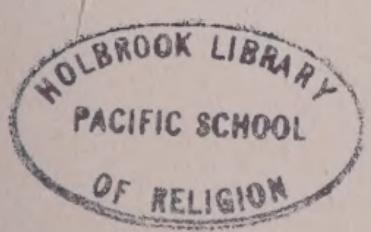


THE DIVINE FOUNDA-  
TION OF UNIVERSAL  
PEACE & AN ADDRESS  
*by the* REV. JOHN GODDARD

SY45  
G541



Gift of  
University of California  
In Memory of



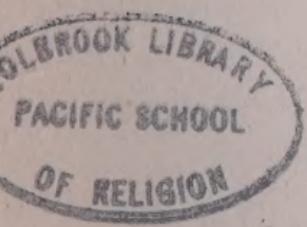


# THE DIVINE FOUNDATION OF UNIVERSAL PEACE

## AN ADDRESS

BY THE

REV. JOHN GODDARD



1918

76440

~~SY45~~  
~~G541~~

BR

115

P4

G4

1918

## FOREWORD

In view of the evidently growing desire of the statesmen and rulers of the nations to secure after this war an enduring peace, and in the belief that it is the duty of all, especially of religious bodies, to further this purpose, the following pages are offered as a contribution to this sacred cause. They were prepared under the auspices and direction of the Massachusetts Association of the New Jerusalem Churches (Swedenborgian), and represent the elementary yet practical teachings of this body. In the full belief that no peace can be permanent that does not rest upon a Divine and eternal basis, and that such has been revealed and re-revealed from the Bible or Sacred Scripture in these latter days, this appeal goes out with our hopes and prayers that such peace may be realized.



These words the Lord spake unto all  
your assembly out of the midst of  
the fire, of the cloud, and of the  
thick darkness, and He added no  
more. And He wrote them upon  
two tables of stone, and delivered  
them unto me.

DEUT. v. 22.



THE DIVINE FOUNDATION OF  
UNIVERSAL PEACE  
AN ADDRESS  
BY THE  
REV. JOHN GODDARD

HE practical definition of a genuine Christian life, as expressed in the theological writings of Emanuel Swedenborg, is found in his two little works, entitled "The Doctrine of Life for the New Jerusalem" and "The Doctrine of Charity," the term "charity" meaning the acts of daily life when governed by Christian law and Christian motive.

The burden of the one treatise is the necessity of shunning evils as sins against God and the neighbor man, and the burden of the other the faithful discharge of the duties of one's station as a form of use or love to mankind, while overcoming

at every step the temptation to be ruled by selfish or worldly suggestions, as when, for example, one turns from wrong or does right merely because it is hurtful to one's worldly success or honor rather than because it is the way to follow the one loving Lord and Master, Jesus Christ. Thus true charity deals not only with deeds, but with the inner or motive life.

Among other forms of service or use or charity are described those of the military profession, both of the officer and the private soldier. This removes at once all thought of Swedenborg as a non-resistant, for he exalts the love of country, but condemns all aggressive war. Defense is right; invasion (except as a means of defense) is wrong.

All religion then is a matter of life, and its life consists in doing good. But doing good, as a part of religion requires the right inward will as well as the right visible action.

No one can have this genuine good will

of himself. It can only be given by the Lord. It is not a question of mere good impulse, but of free daily choice of right and thus of organic spiritual growth. It can be given by the Lord while one shuns *as sins* the *real evils* as they come to the surface.

These real evils are revealed in the Decalogue uttered at Mt. Sinai, but especially or primarily and practically in that part written on the second table, which forbids the evils which man inclines to do to his fellow-man—to his life, his family, his property or his reputation. This is, however, but the surface meaning.

Swedenborg dwells at length upon the impressive scenes attending the giving of this law—the three days preparation, the guard about the mount, the earthquake, the fire, and at last the voice of God from out of the dark cloud, proclaiming those ten Commandments in the hearing of all the people, and when they were finished, “He added no more.” And then, the

writing of those words on the stone tablets by God's finger, and placing them in the holy ark, which through their presence became the very dwelling place of God, and the soul and source of Israel's life and power as a nation. When the nation was true to them, it flourished. When it disobeyed them, it perished.

Now why all this impressiveness? Swedenborg asks. He replies, it was not because these laws were not known before, for they had always been known; no nation could ever exist long without them. The principles they contain *had always been and still are the basis of civil law and moral life.* But they were thus revealed, that men might know that they are not merely moral and civil laws, but spiritual laws as well. Civil government from below and Divine government from above meet there on a common platform. Earthly peace depends upon their acceptance by governments as universal laws of order, and Heavenly peace requires that they be

observed as the laws of God. The two tables of the Decalogue, when we get below the clouded Jewish surface, are the two great commandments--love to God and love to man.

The New-Church seer reached the conclusion that these ten Commandments are a complete expression of the vital laws of real religious living. They embody universal, sacred principles for all time in all worlds, on earth and in Heaven. They are *the constitution*, not merely the statute laws, *of the moral and spiritual universe.*\*

It may be said that there is nothing new in all this. But now follows an application which, so far as we are aware, *is* new. We refer to what Swedenborg calls the doctrine of "The Grand Man." These laws are not only for individuals, but for the aggregate man.

Swedenborg teaches that all men (man being the highest form of creation) are in

---

\*Mr. Ernest Thompson Seton, in his "Natural History of the Ten Commandments," shows with some success that they are laws of the animal kingdom also.

the Divine sight, *parts of a greater man*. That is, there is a unity or order in the human creation, instead of an unorganized chaotic mass of particles. It is a new and wonderfully suggestive thought. The principle has greater and less, or general and special applications. We have seen composite photographs. There is such a thing as a national character or genius, if the nation be really free, or if its individual citizens are at liberty to go where they will. There are different types of humanity, made different by the Creator, which, if left free, become nations. These nations have their own special use to themselves and to each other, and not only in this world, but in the different and higher uses of Heaven.

Then again, in the same race and country there are distinct and separate types of men. There is the farmer man, the merchant man, the manufacturing man, the philosopher man, the teacher man, the priest man, the skilled working man, the

unskilled working man, and many others. Each of these types is a single man, with a distinct function. The Decalogue is the mutual law to govern the relations between them all.

But our thought now has to do with nations, which when rightly or freely organized, are like individual men, and *subject to the universal law of the Decalogue, which applies to all international questions.* International law should rest upon this as an enduring as well as a sacred foundation. Any nation which for its own selfish purposes, denies that the natural law (*i. e.*, the Decalogue) applies to the relations between nations as well as the relations between individuals, and so holds itself at liberty to invade the territory of a peaceable neighbor nation to kill, to commit adultery, to steal, to bear false witness against that nation and to covet its possessions, is an outlaw nation, is flying in the face of God, and sooner or later the prophecy concerning it must

be fulfilled: "The nation or kingdom that will not serve God shall perish; yea, those nations shall be utterly wasted." The Decalogue is the Divine basis of international law and of universal peace. That peace will be permanent when and only when it rests upon that law as revealed from Heaven.

In contrast to this Divine foundation of international comity and peace, think of the effect of following the opposite principles; the effect of ignoring the Divine law which obtains between individual nations and between individual men.

Before seeking an illustration, let us ask for the meaning of the presence of the flags within and outside the churches, as we see them to-day. Why does patriotism appear to take religion's place?

It means that there exists a common perception among the people not only that the foundations of freedom in our own country and all others are at stake,

but *the foundations of the church and of religion also.* This is shown in many ways, but is especially evident from the letters of the serious and thoughtful among the soldiers at the front, who are offering their lives in the cause. From scores of independent sources comes the expression that the existence of all that is sacred and righteous is at stake to-day, and thus of the church.

Let us seek an answer to the question as to the causes of the war, and the horrible results attending it. However averse we may have been to such a belief in the beginning, it has finally become clear, as President Wilson has recently acknowledged, that the war is one of aggression on Germany's part.

What has produced this great change among a people whom we have all along inclined to think of as a peaceful nation, a people who have been supposed, since Luther's time, to stand for religious freedom as well as for Christianity? Unre-

generate human nature, which lusts for universal dominion, is, indeed, the deepest cause. But can we understand what it is that has burst the bonds that have so long held that human nature in restraint, and given that spirit the license to declare itself in such unprecedented horrors?

The state of the world, in the last analysis, depends upon the state of the church. The church in Prussian Germany, from the time of Luther, has rested upon the Bible as its foundation, to be interpreted by every one, according to his conscience. This freedom of interpretation, however, has been carried so far, under the influence of the so-called "higher criticism," (which is mainly a Germanic product) as to destroy the very basis of the Old Testament as a Divine revelation, and this, as we shall see, has been followed, among some of the most advanced thinkers, by the undermining of the New Testament, and of the religion of Jesus Christ. A single illustration of each of these

statements will be all we have opportunity to present at this time.

In the latter part of the last century, Professor Friedrich Delitzsch, the noted decipherer of the Babylonian tablets, summed up the conclusions of his studies in two lectures, entitled "Babel (or Babylon) and Bible." In these lectures he declared that Israel could not have had any real revelation from God, because everything of importance in the writings of Moses was to be found on the tablets of Babylon, including the most of the ten Commandments, even the law of the Sabbath being included in the so-called laws of Hammurabi. Hence Moses must have copied the law from Babylon. Therefore (so the argument runs), God did not speak from Sinai, for surely God would not repeat what was already well known! That is, the Decalogue as God's utterance, is set aside.

But, as already mentioned, 125 years before Delitzsch, Swedenborg said:

“We may wonder why those laws, *universally known in the world*, were promulgated from Mount Sinai by Jehovah Himself, with so great a miracle. But *listen!* [he says.] They were promulgated with so great a miracle, that men might know that these were not only civil and moral, but also spiritual laws; and that to do contrary to them was not only to do evil to the fellow citizen and to society, but was also to sin against God. *Wherefore those laws were made laws of religion.*” (“Life,” 53.)

We heard at the time that this teaching of Delitzsch, given in the presence of the Kaiser, was not acceptable to him. Recent history, however, indicates his change of mind. We can see how this view must have tended to destroy the whole moral and religious basis of the Old Testament, the very soul and life of which is the Decalogue, and of Christianity, whose foundation rests upon the Decalogue.

Is it strange, then, that we should hear

from some of the more influential religious professors and thinkers in Germany that Christianity is not a suitable religion for that land of supermen?—that it is an exotic, forced upon an unwilling people; and that the Christian faith, interpreted as humility or as self-sacrifice, has no place in the Teutonic mind?

It may be urged that this extreme view is held only by a minority; but this minority has shown itself to be the ruling power. The masses appear to be in bondage to authority and fear. Even the members of their legislatures are not chosen by the people, and hence we must not judge the German people too severely.

When we recall the statement of the former German Chancellor to the effect that the moral law, as it applies to individuals, does not apply to international relations, and that there is really no longer any international law, it is possible to account for the violations of national pledges which we have witnessed, all the evil

propaganda of past years, all the deceit, unmercifulness, all the impurity and all the wanton destruction with which we have been made familiar. The fundamental laws of God and man have been set aside.

We must not, however, stop here. The deeper causes of the war are universal. While it is true that the ruling powers of Germany have, with German thoroughness, brought their unbelief in God's commandments more fully to the surface than others, yet in an important sense, all nations are responsible for what has occurred during the past four years. Not indeed as governments, carrying on a secret propaganda or waging an invisible war, or preparing for future aggression or violating their sacred pledges—not this, at least not to anything like the same extent, but rather as peoples to whom money-making and worldly success and enjoyment and popularity and the exercise of personal influence and power have

been dominant factors. Not only the prominent, the well-to-do, the educated, not only the proprietors or the employers, but the hand-workers, the proletariat—all have been ruled too much by temporal and selfish interests. Even the church has suffered from the reputation of failing to apply the Divine law to the actions of the daily life. Still more common than the actual violation of the Divine law of the Decalogue even among right-living people, is the tendency to stop at its very surface, at that feature of it which is the basis of civil law, and thus *to shun its evils as hurtful to worldly success or reputation instead of shunning them as sins against God.* This, of course, is but a form of selfishness.

The reason at first given for the support of the Allies by the United States was the need of self-defence. At first it was thought to be no affair of ours. Then it grew plainer that our own freedom, our democracy, was in danger. Afterwards it

was recognized that the freedom of all nations was at stake. But finally there had developed, especially among those who are risking their all in the cause, a sense that religion, the Church, Christianity itself, is the real issue. The remedy for all dangers threatening alike the civil law, the moral law, the law of nations, the Church and Christianity, can be found in the recognition of the Decalogue, revealed at Mount Sinai.

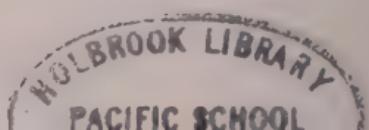
“If the foundations be destroyed, what can the righteous do?” (Psalm xi, 3). If there is a confusion in the mind owing to the belief that the Gospel has superseded this Divine Foundation, it is well to remember the words of the sermon on the mount: “Think not that I came to destroy the Law or the Prophets, but to fulfil.” The first public word of the Saviour was, “repent.” The vital and sacred foundation of the Gospel rests upon the granite tablets of Mount Sinai. “If thou wouldest enter into life, keep the commandments.”

(Matt. xix, 17; Luke xviii, 20; John xv, 10.) We are to follow our Lord in obedience to these laws. The sevenfold command to all the Lord's churches is "*overcome*" (Rev. ii, iii). Whether we say such obedience follows faith or comes by effort, it still remains true that these laws of the Decalogue are the test of true character, both for individuals and for nations. The Sermon on the Mount is not a substitute for the stone tablets, but a bringing of their spirit to view. If its words can be called "laws" at all, they are especially and mainly laws for the inner life, supplying a motive and sometimes a method of outward conduct.

This war is the inevitable result of unbelief in the Decalogue—unbelief in the Divine command that the neighbor-nation shall not be destroyed, nor its property stolen, nor its good name injured nor its family life debauched, nor its territory coveted. We commend these thoughts to those who will have a part in the work of

laying anew the foundations of a permanent peace when the war is past. *Would it not add depth and religious power to the effort, if, in the re-establishment of the principles of international law, the ancient and eternal and granite foundations of justice, love and righteousness be recognized?*

This must be the foundation of the church as well. When the church, working from above, and the civil government, working from below, meet on this common basis, then will the way be prepared for the application of the principles of the Sermon on the Mount, which are simply an unveiling of the laws of Mount Sinai—a bringing to view of their deeper meaning, when the earthquake and fire and thick darkness are removed. Then will the apparently stern invisible Deity of the Jews give place to the near presence of the visible God and Saviour Jesus Christ, revealing Jehovah and Jesus as one. The unveiling is in the heart of man. The veil is upon the human heart. (II Cor. iii, 15.) Whenever the church shall turn



to the Lord's Spirit, this veil shall be taken away. Then faith and love shall rule, but the principles of the Decalogue will still remain. Then, too, will the whole Old Testament reveal its deeper meaning, and we shall learn to read in Moses, the prophets and the Psalms, the story of Jesus Christ. (Luke xxiv, 44-45.)

When the underlying principles of this Divine law of justice, good will, honesty, purity, truth, become not only the law for individuals, but for communities, countries, races, then will the prophecy be fulfilled:

“Out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. *And he shall judge between many peoples, and rebuke strong nations afar off.* And they shall beat their swords into plowshares, and their spears into pruning hooks, neither shall they learn war any more . . . for the mouth of the Lord hath spoken it.” (Micah iv, 2-4.) “O house of Jacob, come ye, and let us walk in the light of the Lord.” (Isaiah ii, 5.)



Goddard, John

The divine foundation of  
universal peace

SY45

G541

GTU LIBRARY



3 2400 00572 2057

